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## WEEKLY REVIEW.

—We have been favoured with a copy of the Report of the Chuteesgurh Mission for 1875-6. This Mission is in the Raepoor district. We could speak last year of the reinforcement of the Mission, but we are sorry to learn from the Report that both the new missionaries have returned to America. Thus the Rev. Mr. Lohr is again left in sole charge of the Mission. Twenty adults were added to the church last year. There are fifty communicants. We are much interested in one fact that is mentioned—the erection of a meeting-house at Ganeshpore (the Christian settlement) at a cost of *one hundred rupees*. It seats 300, and the native Christians paid for it. Mention is made of the conversion of a native, ninety years of age:

He understood the plan of salvation after a few conversations with him, and, beaming with joy, exclaimed: "That is what I want." Then he began to make confession of his sins and asked: "Now, will Jesus take them from me if I believe in Him?" When he was told that He would, he said: "Then I want nothing more, let me go to Him, I wish I could be soon with Jesus." He received baptism, and though bent down with old age, he is a regular attendant at the Lord's house and listens diligently to the preaching of the Gospel.'

There are four schools and dispensaries connected with the Mission. The Christians of Guneshpore have 200 acres of rice land, which they cultivate.

—A contemporary says that the geologist Blaudet calculates that six thousand millions of years have expired since the earth separated from the sun—"a date very distant from the ordinary figures fixed for the creation of the world, B.C. 4004." The Mosaic account gives no information as to the time when this earth separated from the sun, or came into existence as a planetary body. The account of the six days' work takes for granted the prior existence of the earth and the waters of the earth, and simply points out the changes whereby our globe became a fit habitation for man and for the creatures contemporaneous with him. M. Blaudet, however, is of opinion that the earth has possessed its actual condition of habitability for fifty millions of years. This opinion we regard as scientfically absurd. In very much less time than that, the action of the elements would have disintegrated all the mountains on the face of the earth. The desire to say things startlingly unorthodox, is a great snare.

—We are glad to learn that the British troops at Baroda did not turn out last Saturday on the occasion of the annual procession in honour of Gunputi, as it was understood that the salute was more in honour of the idols than for His Highness personally. After thirty years or more of protestation on the part of those whose consciences revolted against this requirement, the Government of India have at last discovered that honours can be paid H. H. the Gaekwar as well on any other day as on the day when he is engaged in worshipping Gunputi. It always looked like a rendering of honour to the idol, and that was the reason why the Gaekwars were so tenacious of it. Colonel Phayre protested earnestly against it. It is humiliating to think that this little bit of reform should have taken so long to accomplish. The scandal properly belonged to the days when the H. E. I. C. used to give an annual present of cloths to Juggernaut, and ought to have passed away with that.

—Sir Richard Temple is, as everybody knows, a man of a very independent turn of mind. But it appears that he does not admire this spirit in a subordinate. Mr. Winter, the jailer of Hazareebaugh, erected a monument over the grave of his wife in the churchyard at that place; the architecture of this monument did not please the Archdeacon; and Mr. Winter was required to remove it; Mr. W. brought an action against the Archdeacon for damages. Presumably, the chaplain of the place must have consented to the erection of the monument. The Archdeacon reported Mr. Winter to the Lieutenant-Governor, who thereupon suspended Mr. W. for six months, virtually fining him Rs. 1,200. We should have thought that Mr. Winter had not forfeited the ordinary rights of a citizen by taking office under Government, and that it might have been left to a court of law to decide whether he or the Archdeacon was in the wrong. It is not the first time we have had occasion to notice that what certain men regard as a virtue in themselves, they consider a serious fault in a subordinate.

—There is a reference in Isaiah viii. 19,20, to 'familiar spirits and those who seek them,' which it may be well to quote. The context has reference to Messianic times, and there are four or five quotations from it in the N. Testament.

"When they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If they speak not according to this word, if they say unto you, Seek them that have familiar spirits, it is because there is no light in them. We learn from this passage that for a man to seek to have communication with the spirits of the dead, is a turning away from God; it is the very opposite of seeking God. When the living thus turn away from the Father of spirits to seek the dead, they forfeit the light of divine guidance. The Christian is guided by the word of God; if there were promises to give us intercourse with departed friends, we could plead these promises in prayer, and God, in answer to our prayer, would send the spirits to us. But instead of promises there are prohibitions; and we might as well ask God to speak to us through an idol. Idolatry and spiritualism are put on the same footing in the Scriptures:

"They shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." Is. xix. 4.

—If Mr. Moody or Mr. Sankey would do some mean thing or some rascally thing, it would be a very great favour to the secular press. But they are neither of them inclined to do anything of the kind. They covet no man's wealth, and have taken care to leave no apology for evil-speaking, by getting a committee appointed in every place where they labour, to receive and disburse money and give an account of the same to the public. As they decline acting in a dishonourable way, it becomes necessary for certain journals to invent things of this sort. As the time has not yet come for the devil, the father of lies, to be chained and put under a seal for 1,000 years, these inventions are not difficult. An anonymous correspondent of the *World* gets a letter from somebody in New York (name not given), to the effect that Messrs. Moody and Sankey have been quarreling over the spoils and are going into court about it. The story goes that Mr. Moody in New York received $6,300, and only gave $1,000 to Mr. Sankey. The money received in connection with Mr. Moody's labours in the Hippodrome, N. York, was between two and three hundred thousand dollars, contributed for public and specified purposes. Mr. Moody and his family do not, we suppose, live on air, and as Mr. Moody's time is taken up with his public services, he is not in a position to get a living by tent-making. If he had taken out a copyright for his addresses, he could easily have made a fortune. How does he live? We propose another question, How did our Lord and the apostles live during the three years of our Lord's ministry? On the first of next month, these servants of the Lord are to begin work in Chicago. After spending three months there, they expect to begin services in Boston. Will the Indian papers, who have grabbed at the *World's* calumny, extract this notice of ours? This were a vain dream.

—Our opinion on the following question has been asked: "Ought a Christian to make no provision for his family?"

If a Christian has the means of making a provision for his family, available upon his death, let him make the provision rather than spend the money on luxuries. If a man adopts the latter course, and leaves his family penniless, Christian people will have to take upon them, besides their own appropriate burdens, that of supporting his family. Has he any right to cast this burden upon them? We do not think the law of Christ will justify him in this. If a man's income is barely sufficient to provide a present support for his family, he is of course precluded from laying up for the future. So then, the question being, whether is it better to supply present luxuries for one's family, or provide for a more helpless future, we say decidedly, exercise self-denial and make such provision. But if the question is, Shall I give what I can spare in aid of my poor brethren, or to help forward the work of the Gospel, or shall I keep it for the future wants of my family? we would say, Give in relief of the present need of your brother, and when the day of need comes to you or yours, you may expect that God will help you. He that giveth to the poor, lendeth to the Lord. Our Lord requires his disciples to lay up treasure in heaven. So, then, the question now being, whether is it better to give to the destitute now, or make provision for your own possible destitution hereafter, we would say decidedly, Relieve the present needs of thy brother.

—We saw lately in *Sword and Trowel* a criticism on Mr. Finney's Autobiography, that in so many lines, seventeen say, the personal pronoun occurred twenty-seven times or some such number; and this was spoken of as a good test by which the egotism of an author could be measured. Turning to the 11th chapter of Paul's second epistle to the Corinthians, we found it completely saturated with personal pronouns. There are nearly half a hundred "I"s and "me"s in this one chapter. There is an abundant use of the first person singular in all Paul's letters. Yet who would dream of accusing him of egotism, or of self-importance. The fact is, it is one of our modern conventional rules that a man should avoid speaking much about himself, and it is no proof of modesty when a man avoids it, but simply a proof of his conformity to the requirements of society. The servant of God will not accomplish much, unless he is intensely interested in the work that God is accomplishing by him in the world; and he will speak of this work

freely, not through egotism, but through simplicity and singleness of eye.

—We have been asked to give the following a place in our columns:

"Sassoor is a town lying at the base of the hill fort of Poorundur and about eighteen miles from Poona. In this town and its neighbourhood—the scene of the labours of the late Rev. Adam White—mission work continues to be carried on by a native evangelist, who teaches in the school and preaches out of doors as he has opportunity. The school is attended by from thirty to forty boys, and attempts are statedly made, on the Lord's day and other occasions, to reach the adult population with the Gospel. Since the erection of the new premises, the native people of the neighbourhood have often come voluntarily and in large numbers on the Lord's day, to hear an address. Many also visit and converse with the catechist privately. Female education is likewise being attempted, but meets with the opposition of the extreme bigotry still reigning. The catechist's wife visits the native women with acceptance."—Contributions to this work may be made to the Rev. J. S. Beaumont, Free Ch. missionary, Poona, or Jas. Scorgie, Esq., Poona. Also to Mrs. Adam White, 8 Northumberland Street, Edinburgh,

—The European engineer sinks to a very insignificant person in the presence of Indian floods. We seem to be just as far as ever from the ability to construct bridges that cannot be washed away. The Nerbudda rose on the 6th inst. two feet higher than ever before, and carried away 1,500 feet of the Nerbudda bridge. The Taptee bridge at Surat is said to be shaky. Perhaps it may be necessary to come round to our own idea, propounded some time ago, to carry the railways *under* the beds of these dreadful rivers, instead of over them. There has been a great flood also at Kamptee, with great destruction of life.

—On Friday of last week, the reign of Sultan Murad came to a close, after a duration of three months, and his brother Abdool Hamid took his place.

—We believe that a peerage has been offered to Sir Bartle Frere, but that he does not yet find himself in a position to maintain it. It would simply be a white elephant to him. We also hear that he is likely to be our next Governor.

—A friend communicates the following:

"The Lord has been working wonderfully of late in the P. and O. Library meetings, Strangers' Home and Apollo Bunder services. Some one has submitted to Christ or been restored from backsliding at almost every meeting, and, with one or two exceptions, all are giving evidence that their conversion is real."

We further learn from him that it is proposed to hold shortly a Service of Song, with free tea, in the Dockyard Road Hall, Mazagon (Zenana Mission House).


# The Bombay Guardian.

SATURDAY, SEPTEMBER 9, 1876.


## REAPING AND SOWING.

G. W. will excuse us from publishing his letter. It is too long for our columns; the writer does not profess to have reached any definite conclusion on the subject; it is not long since we were treating the subject of atonement in its bearing on the destiny of the impenitent. We object to the view which gives a commercial character to the death of Christ—so much remission purchased for so much suffering. In Christ was all the fulness of the Godhead, and through his voluntary death, the righteousness of God becomes available for the unrighteousness of all that submit thereto. With regard to those who refuse to avail themselves of it, we beg to submit at present this consideration.

What man asks of God is to be let alone. He will be the author of his own destiny, rather than commit it to God. He has no pleasure in recognizing his dependence upon God, or his obligation to carry out the will of God. If pressure is brought to bear upon him, he will consent to acknowledge this obligation with limits as to time, place &c., purchasing thus a large remainder of liberty to himself. God has placed all his creatures under the law of development expressed in the words, "Whatsoever a man soweth, that shall he also reap." Whatever choice a man makes, all the natural results of that choice are comprehended in it. When a man chooses independence of God, he chooses all the things that naturally grow out of these. He has abundant opportunity of ascertaining what these issues are likely to be; he has in fact no business to make the choice unless he has information of what it involves; he is abundantly warned against a rash and inconsiderate decision of the matter. Now in one sense it may be said that the issues of a wrong choice are of the nature of punishment, and the sinner, when he begins to have experience of the consequences of his choice, may possibly attribute his sufferings to a vindictive exercise of authority; but it would be far more correct to view them as the natural and necessary development of the sinner's choice. No one can reasonably object to the principle, 'As the planting so the reaping;' he might as well object to existence itself; for it interpenetrates all existence, and without it there would be an end to all aim, all endeavour and all hope. There is not a man who does not, every day of his life, and many times a day, consent to this principle. The youth that rebelliously breaks away from paternal restraints, cannot complain if he fails to find in the world the peace, the tender care, the consideration and kindly guidance of his father's house. He chooses independence, and has no more right to complain that the consequences of his choice are bitter, than he has to complain that figs do not grow on thorn trees. The business of life is specially to become acquainted with the seeds of things, and learn to take account of the various issues which are locked up in various seeds. Sin is the choice of that which God has forbidden. In the word of God, we have an exhibition of the issues of sin. The sinner virtually says, I prefer to have my own way, no matter in what direction that way may lead; I decline to pursue the way that God marks out for me, whithersover it may lead. Of course I take all the consequences of my choice.—But sin, like any other habit, becomes a second nature, becomes the real nature, and all possibilities, except those that lead to sin, become extinguished. In this world we have a mixed condition of things. Men have the offer of salvation through Christ, and in order that they may have the opportunity of availing themselves of this offer, they are the subjects of a kindly and longsuffering dispensation. Sinners share with the children of God the blessings that belong to the latter. They are sharing in the issues that belong to righteousness. When their probationary period is ended, they will be left to the fruits that properly belong to that which they have sown. There is no need of any new retribution; they are with the natural and necessary results of their own choice; they have chosen to be without the guidance of God's will, and so they are without it. Sin has its fruit in suffering, and cannot have it in anything else, so long as happiness is the necessary outcome of the divine will accepted. The sinner, in fact, is his own chastiser; and whatever shows that Love is on the throne of the universe, and that the will of God leads to beatitude, will be like a whip of scorpions to the sin-cursed soul. If in that time of development, the sinner could establish the fact that God had kept from him the knowledge of the eventualities of sin, then might he possibly have a charge to bring against the Creator. But far from that, God presses upon him the knowledge of those dread results, and it is the sinner, who does his utmost to destroy the testimony and make it appear that the results will be different. Just in the degree in which God is solicitous for the sinner's salvation, may he be expected to show him the awfulness of the doom he is bringing upon himself; and woe to the man who endeavours to soften the features of those terrible results of self-will, thus strengthening the sinner in his choice.

—If the whole world should agree to speak the truth, what an abridgment it would make of speech.

—Sin may have a residence, but it has not a rule, in the believer's heart; but in the heart of the unrenewed it has both.

## PROFESSOR WORDSWORTH AGAIN.

Mr. Wordsworth says that he is no "detractor" of missionaries; in fact he warmly admires their moral and intellectual excellencies. If he speaks admiringly of them, why should they not permit him to speak disparagingly of Christ and the Gospel? Paul says: "We preach not ourselves, but Christ Jesus the Lord," and the true servant of the Lord is content to be disparaged if honour is only rendered to Christ, and no amount of eulogy of himself, can reconcile him to the stigma of uttering that which is counterfeit. Mr. W. seems to be surprised that missionaries should not have satisfaction in statements that recognize their zeal, ability, sincerity and earnestness, while charging them with preaching falsehood. He praises their devotion; but what is their devotion worth if it does not make them more jealous for the honour of their Master, than of their own reputation?

We are very sorry that the Principal of the Government College in Bombay, should come out in the public papers as a follower of Tom Paine. The close of the following extract is quite worthy of that personage:

"I content myself with repeating that it is an idle expectation to expect that educated Hindoos will generally cast aside their own ancient and coherent supernatural creed, for another of mixed Hebraic and Hellenic origin. They will not do so, I say, because modern science is there to assert her peremptory claim to perfect impartiality in religious as in all other investigations. A person who has lost his faith in the supernatural origin of the laws of Menu will not lightly be led to attribute such an origin to the Levitical laws—as missionaries, I presume, expect him to do: and if he loses his old belief that gods are sometimes born, in this world, of human mothers, he does so because he knows how to explain the origin of all such stories, whether found in Greece, Thibet, India or Palestine."

If Christianity had had an Hellenic origin, we have the impression that it would have been much less distasteful to Principal Wordsworth than it is. So far from springing from Hellenism, it was "foolishness" to the Greeks, and it overthrew their religion. We have yet to learn that Hinduism is more invincible than the Greek religion was. When we read that there is as much evidence of a supernatural origin for the laws of Menu as of those of Moses, we think of the Zooloo who converted Colenso, instead of being converted by him; the Bombay Professor seems to go to his pupils for light, instead of bringing it to them. In Menu the killing of a cow is classed with adultery and similar crimes, and a startling distinction is made between crimes committed by a Brahmin and those committed by a Shoodra. Has Menu hindered the development of polytheism, idolatry or caste? Some of the profoundest legists of modern times have recognized in the Mosaic laws the principles from which has sprung all that is best in our present legislation. We cannot reply to the horrible imputation contained in the closing remark; the character of Christ vindicates itself without our help from such calumnies, which are a thousand times more defiling to the utterer than they can be to him of whom, seven centuries before he came into the world, the prophet Isaiah wrote thus: "For unto us a child is born, unto us a sign is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David [as David reigned over the people who worshipped the true God, so his great Successor would] and upon his kingdom, to order it and to establish it with judgment from henceforth even forever."

Here is Professor Wordsworth's theory of conversion:

"It is not argument, or a chain of arguments, that makes or keeps a man a Christian, but a certain state of the affections modified by certain intellectual habits and presumptions; and when these are changed, the change is not due to any single, measurable cause, but to the gradual growth of a new conception of man and his destiny, which finally annihilates or displaces the old one."

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Here is something wonderful. "A gradual growth of a new conception" that completely revolutionizes the man and makes of the enemy a friend, of the persecutor a staunch advocate, so that what a man sought to destroy, he is now willing to die for. Before there can be a gradual growth, there must be a seed; and we want to know how a seed so foreign to the mind's habits and inclinations, and so inimical to them, should take root in it and make the whole mind tributary to it. Here is something that savors of the supernatural. A Gospel that proposes to establish the reign of Christ among all nations, and relies for success upon its power to plant such revolutionizing germs in every heart, and only thus to make its way against universal opposition, must be the dream of an idiot, or must be from God.

## SKETCHES OF OUR ANTIPODES.

### XVIII.

#### THE STRONGHOLD CAPTURED.

VICKSBURG was called the Gibraltar of the West. Situated upon a high bluff on the east bank of the Mississippi, its guns commanded the river for miles. The rebel army had fortified it strongly. For months it locked out the Federal troops from the rich cotton, sugar and rice districts of the extreme south. But a shrewd commander, giving his men spades instead of swords, dug a canal for the waters of the river some miles to the west. Down this the Union gunboats passed, and appeared below the city at its most unprotected point.

So with Babylon. Its walls were 350 feet high and eighty-seven feet thick, surrounded by an immense ditch filled with water. It had stood the seige of Cyrus the Great for two years. So secure did the besieged feel, that "Belshazzar the king made a feast to a thousand of his lords and drank wine before the thousand." But while they drank from the vessels taken from the temple at Jerusalem, and "praised the gods of gold and silver," there came a hand and wrote upon the wall God's judgment against the wicked kingdom. Its destruction by the Medes during a drunken feast had been foretold by Isaiah 170 years before (ch. 13) and by Jeremiah fifty years before (ch. 51).

Knowing that the feast was to be one of unusual drunkenness and debauch, Cyrus directed the waters of the river Euphrates into a great lake, and marched his troops along the empty bed of the river into the mighty city. "In that night was Belshazzar, the king of the Chaldeans, slain, and Darius, the Median, took the kingdom."

Childhood was happy and safe in the kingdom of Heaven. The outposts of habits and influences were well guarded, and the streams of thought flowed correctly, nourishing and beautifying the life. But those streams were craftily turned aside into other channels. The youth learned to love sinners and sin; and finally was led captive by Satan at his will. Had you died when an infant you would have gone to heaven. Or if you had been brought up in the nurture and admonition of the Lord, you would have still been safe in the arms of Jesus. But now, having yielded your members as instruments (weapons) of unrighteousness, you are in the kingdom of Satan, and his kingdom is within you.

"Return unto the Lord, and He will have mercy upon you; and to our God, for he will abundantly pardon."

VICTOR.

## GLEANINGS IN EPHESIANS.

*An ambassador in bonds.* vi. 20.

THE person of an ambassador is sacred. He represents a sovereign, and by their treatment of him men shew how they are affected towards the sovereign whom he represents. If they treat him with contempt, they show that that they have his master in contempt. The late war between France and Germany took its rise in the treatment accorded to the Emperor of France's envoy by the King of Prussia The Prince of the kings of the earth sends his ambassadors to men; and by their treatment of these, men show how they are affected towards the Saviour of mankind. A man cannot call himself an ambassador of Christ, unless his credentials accompany him: 1. A renewed nature, made Christ-like, exhibiting Christ's power to save; 2. A faithful setting forth of the simple Gospel; 3. The presence of the witnessing Spirit. An ambassador receives his commission from the king himself, not from some fellow-servant. For Jesus ever liveth, and we have not to feel our way back to him by means of a rotten and filthy cord eighteen centuries long. Let all heralds of the cross remember that the King owes it to himself to endue his ambassadors with all necessary credentials. Without these, men cannot be expected to credit their message. The apostles would not go forth to preach until they had received their credentials from on high; till then, they continued in prayer. (See the specification of their credentials on 2nd Cor. vi. 4-10, taken together with v. 20.) A mere conviction on our part that Christ is on the throne, and that men ought to obey him, is not enough; we want Christ's acknowledgement that we are his. In missions there has been too often an overlooking of this necessity. Our sense of the absolute need of this testimony from on high, will lead us to continue in prayer and supplication, in self-examination and self-remuneration; we shall cut off a right hand or pluck out a right eye, but must reach the point of assurance that we are fully given to God; then will the Lord fully commit himself to us.

*Tychicus shall make known to you all things.* 21.

Tychicus, accompanied by Onesimus, conveyed this letter, that to the Colossians, and one to the Laodiceans (perhaps a transcript of this to the Ephesians), and was commissioned to tell the churches of that region all about how it was faring with the Apostle Paul. No news could be more interesting, more welcome, more encouraging than this. It would tend greatly to reanimate their devotion, and strengthen them for the trials they had to suffer.

*Grace be with all them that love our Lord Jesus in sincerity.* 24.

This latter word means uncorruptness. Corruption betokens death. There must be no mixture of self-love. We can easily find out if we are more disturbed by any slight offered to ourselves, than by disregard of Christ. True Christians love the Lord Jesus in sincerity, and are not hindered by denominational preferences from seeing the grace of God bestowed on others.

We thus bring to a close these meditations on Paul's letter to the Ephesians, written eighteen centuries ago, and which we have found to be teeming with quickening influences. The stream that here flows is perennial; it flows not merely from the prisoner of Cæsar in Rome, but rather from the throne of God. For about twenty months we have found it good to glean in this field; but they that follow us shall find much to reward their search; for the riches are unsearchable.

## Epitome of News.

### SATURDAY, SEPTEMBER 2.

—The last *Army and Navy Gazette* invites attention to the fact that out of the fifty courts-martial on naval officers last year, no less than thirty-six were for drunkenness. Our contemporary points out that as an officer is never brought to trial for being drunk, until he has been let off two or three times with a reprimand, and has been warned and expostulated with by his superiors, it follows that drinking must be on the increase in the navy, and he states that these drinking habits are formed by officers while they are yet midshipmen, and that the habits thus formed become too strong to be shaken off, resulting finally in a court-martial and ruin, social and professional.

—*Times of India* correspondent: "I have to record the death of the celebrated Mowni Bawa [Narayenendra Saraswate], which took place yesterday at 5 a.m. He was born at Sinnar in Nassick, and was aged 98 years. For the last forty years he had passed his time in Bombay in delivering sermons on moral philosophy to a large concourse of disciples. He devoted himself to meditation and prayers, and was aloof from the affairs of the world. One of the peculiarities of this personage was that he used to sit in deep contemplation successively for days together, without either eating or drinking. He specially devoted his time in inculcating on the minds of his followers the true principles of the doctrine of the immortality of the soul as enjoined by the Hindu shastras. He has composed various treatises on Vedic philosophy, both in Sanscrit and Marathi. He was held in great veneration by his followers and others, and this respect was manifested by their spontaneously raising a subscription, five years ago, to build a temple where he might live and devote his time in imparting spiritual instructions. He was buried in the temple where he used to reside."

### MONDAY, SEPTEMBER 4.

—*Bombay Gazette*; Allahabad: "Government have resolved to summon a conference at Calcutta in January to discuss questions concerning the management of Indian railways. Representatives from all the railways in India and Burma, and the consulting engineers of the three presidencies, with delegates from the chambers of commerce of Calcutta, Madras, and Bombay, and leading merchants, native and European, will be invited to attend. Measures for the encouragement of goods traffic among many others will be discussed. A detailed programme will be circulated."

—The missionaries of the American Presbyterian Church at Osiout, Egypt, write:—"In presenting our tenth annual report, it is our rare privilege to record the planting of ten Christian churches during one decade of organized missionary work in upper Egypt, with an average communion roll of above forty members. Meetings for devotional exercises and the study of the Scriptures were held on five or six evenings of each week throughout the whole, or the greater part, of the year, at each of these ten centres. By means of these night meetings, kept up thus from year to year, the Protestants of Egypt have acquired a better knowledge of Bible truth than is possessed by many of their brethren in more favored lands."

—*Christian*: 'We read in the report just issued by Mr. Charles Cook respecting Hyde Park:—"Night after night, and week after week, were we privileged to speak to the masses of our fellow-creatures, in *the* park of the West End, on the things which concern eternity and the welfare of immortal souls; and if profound attention, immense congregations, and the number of anxious souls who crowded to the in-door meetings, are tokens of success of the preached Gospel, then was the Lord pleased to give success in a measure far beyond our faith's expectations." The "indoor" meetings are held in Hyde Park Hall, Stourcliff-street, Edgware-road, and the report states that they too have been seasons of spiritual life and quickening to not a few.'

—"Who has not read and been charmed, as well as stirred to his soul's depths, by Mrs. Beecher-Stowe's marvellous tale of slave life—*Uncle Tom's Cabin!* All who have, will be interested to know that the original "Uncle Tom"—Rev. Josiah Henson—is not only alive, but is on a visit to this country. After forty-two years of slavery, he escaped to Canada, and for the last forty-five years, has devoted himself to the well-being of his people in that land. While engaged in the work, he was obliged to mortage his farm for £500, and his visit to England is with a view to the removal of this burden, which presses on his declining years and strength."

—An interesting work is at present going on among the Jews in New York and Brooklyn. There are about 200 Hebrew Christians in the former city, who have lately found something like a spiritual rendezvous in one of the Methodist churches there, the pastor of which is one of their company. But the grand reinforcement has come within the last two months in the person of Dr. Max Rossvalley, a converted Jew, who has caught the methods of our modern evangelists, with the apostolic spirit of Saint Paul. He has organized the Jewish Christians into a working prayer-meeting, into which their countrymen are wonderfully gathered, in some instances for salvation. In Brooklyn, also, Dr. Rossvalley has organized a weekly Jewish prayer-meeting, and gathered the scattered Hebrew Christians. The bitterness of the proscription to which every convert is subjected by his Jewish relatives and countrymen is said to be without any parallel in modern times, unless among the Turks or Hindus. Pathetic and well-nigh tragic instances are transpiring in Brooklyn and New York to-day, which vividly recall the age of martyrdom, both by the fury of the persecution and by the divine glory of the faith and faithfulness of the witnesses of Jesus.—*Boston Morning Star.*

—An Englishman in the *Bombay Gazette*: "Lord Lytton's policy is likely to create a change for the better in the treatment of servants by their masters, and an alteration of behaviour in the upper order, much to the improvement of the lower. One word more. Lord Lytton characterizes the conduct of all who upon trumpery occasions thrash their servants, as cowardly, and in doing so, uses the right adjective. It is nonsense to say there is no other way of punishing them. A native is very sensitive about a fine, and dismissal is more dreaded than anything else. These measures are, of course, never thought of, but what really occurs is, that a big Englishman, with the *biceps* muscle fairly developed in his arm, instead of being confronted by an athletic muscular man who might retaliate, finds he has to deal with a puny half-starved native, who has perhaps half his life-time suffered from fever, and he hits him with his clenched fist and knocks him down, and this is considered a plucky thing and the right thing to do."

## Tuesday, September 5.

—*Times of India:* "In the last communication received from our Egyptian correspondent, we were favoured with some interesting details respecting the conflict which has arisen between the Khedive and the mixed courts lately established in Egypt. So serious is the aspect of the present dispute, that in many quarters nothing less than a political revolution is expected to be the result. The tribunals implicated in the quarrel, it may be explained, were set up in lieu of the old consular jurisdiction, not only with the full sanction and approbation of the ruler of the country, but even at his own suggestion, for no one comprehended more fully, than did the Khedive, the impossibility of foreigners obtaining justice at courts presided over by native Egyptian judges only. In his character as an independent or quasi-independent sovereign, the Khedive may, if he pleases, repudiate his public debts, though his apologists tell us that he is most unwilling to incur this reproach. His private debts, however, belong to a very different category—they simply are those of an ordinary cotton planter or sugar-grower, and should be dealt with accordingly. If the Khedive is unable to meet these debts, then the proper course for him to pursue would be to hand over his private estate to a receiver, who should manage it for his own behoof and that of his creditors. But we suspect, all hope of an honourable settlement must be abandoned. In anticipation of an unfavourable answer from the European powers consulted, we are told that for some time back the Khedive has been busily engaged in mortgaging large portions of his estate to members of his own family, the deeds of settlement being in most cases anti-dated. This sort of thing is very easily seen through. If the process were adopted in European lands we imagine a certain very ugly name would be applied to it, and the offender made amenable to the outraged laws of his country. It is needless to speculate farther on the present crisis in Egypt; a definite solution of the question cannot now be long delayed."

—There have been heavy floods in Nagpore and Kamptee.

—*Times of India*; Bhosawul, 28: "A guard, Mr. Thomas, who was also on parade duty the previous evening, was found dead in his bed this morning."

—A private of the 20th N. I., Esplanade, Bombay, shot himself on Sunday.—A European soldier at Simla tried to hang himself, but was discovered in time and cut down.

—*N. C. Daily News*: 'A characteristic of the tail-cutting mania, as it appears in the cities on the Yangtse, is that missionaries are charged with the offence. In each place, as soon as the excitement became strong, placards were issued charging the foreign teachers of religion with creating it for the purpose of frightening the people into Christianity. The following is a specimen of these placards. It was posted in the Maloo when the tail-clipping panic was as its height at Shanghai:—"Just now corrupt practices are becoming fearfully common, and have extended even to tail-clipping, and alarmists tell the people that those whose tails are cut will die within the year; others say, within one hundred days. This comes of the foreigners' religion. They employ this thing to drive people into their sect. Certainly it is not a trick of Chinamen."'

—We (says the *Shanghai Courier*) published a rumour, some few days back, of a terrible onslaught upon the Catholic Christians at Ning-kuoh Fu, in the province of Ngan-hwuy, when a crowd of about a thousand soldiers and ruffians, under the guidance of officials, burst into a chapel during service-time, and brained numbers of the congregation. This has been since confirmed. Our authority now is a gentleman to whom the horrible details were recounted by one of the French priests themselves. It seems that they entered the chapel, of course interrupting the service, and demanded of the officiating priest, an Italian gentleman, that he should cease promulgating the doctrines of the T'ientchu sect. The priest naturally declined to promise anything of the sort; whereupon a scene of indescribable uproar ensued, during which most frightful outrages occurred. The priest was tortured, and eventually put to death, being hacked to pieces; a little child, whom he had adopted, was torn limb from limb, and the corpse of another father, who, happily for him, died previously, was taken from its coffin and brutally ill-used. The members of the Inland Mission have all left the neighbourhood, and the Roman Catholics have now a guard round their house. The origin of this truly diabolical outrage is fixed upon a military mandarin named Wu, who has openly expressed his malignant hatred of the religion of Christ. The priest in charge of the mission proceeded by steamer on the 2nd inst., accompanied by three officials, to Wuhu, to institute enquiries. Three other priests are said to be missing. We understand that the Vicomte Brenier de Montmorand, minister for France, goes up to Nanking to-morrow morning (the 6th inst.), it is said, to see the Viceroy respecting the massacre at Ning-kuoh Fu.

—Same: There is a visible change in the attitude of the Chinese Government towards opium growing, which will tell powerfully on the Indian drug with the first year in which the spring weather is propitious. Three years ago the poppy was to be seen only in small patches, and hid away in the solitude of mountain glens and bye-ways. Last year, its gaudy pink-and-white caught the eye along the highway side, where the blindest passing magistrate could not but see it. Nor did we hear, as formerly, of the crop being uprooted, or the owner severely punished. This year it is not a bit less modest. Hitherto only opium-smokers grew it, and the growth was considered *infra dig.* by all the more decent people. But the immensely greater profits of this, over all other, crops, combined with legal impunity, will allay any such squeamish scruples, as it did in the case of the East India Company.

—The Telegraph Company at Singapore, in the face of the improbablity of being able to repair the Madras cable for some time, have chartered two steamers, the Shuaydagone and the Ananda, to carry messages between Penang and Rangoon. The guaranteed time for each trip is under four days. A steamer will leave Penang every five or six days.

—The *Madras Standard* announces that "a series of pamphlets are being issued by the Medical Department with the object of placing within the reach of the poorer classes, hints for the preservation of health. One pamphlet gives particulars of the treatment of fever cases, ague, coughs and cold, dysentery, colic, convulsions, sunstroke and the like."

—*Indian Chr. Herald:* "Three weeks ago we had the pleasure of announcing to our readers that the Rev. Moothooranath Bose of Gopalgunge had baptised during the month of July three adults, who had been, for some time before, inquirers. We have since heard that two more were baptised during last month."

"A few days ago our attention was drawn to the power of even very ordinary singing to attract people to Christian truth. A man who, up to a year ago, was a simple cultivator never earning more than six or seven rupees a month, commenced to sell Christian scriptures, tracts and school books as a means of livelihood, receiving as remuneration from twenty-five to fifty per. cent. discount on the books he purchased at the Repository, and a small sum besides from the C. V. E. S. For some months he sold about seven or eight rupees' worth of books a month, but for the last few months his sales have risen to fifteen and even twenty-five rupees' worth of books a month, and the increase has been largely made up of small Bengali hymnals. The cause of this change, so beneficial to the man's income and the circulation of Christian literature, appeared the other day. The man has learnt to sing some thirty or forty of the most popular of the hymns in the books he sells. He enters a quiet street in the city, or goes to a quiet village, and begins to sing a hymn in a loud, clear, moderately sweet voice, and the people gather round him. He then offers his books for sale, particularly the little hymn-books from which he has sung the hymn, and he rarely fails to sell many books. Then he goes to another place and adopts the same course. On Tuesday last we became acquainted with this man's method of work, and on that day he had sold small pice and half-pice books to the amount of one rupee ten annas."

—We have been favoured with a copy of the *Indian Travellers' Guide* for September with map, published at the *Bombay Gazette* office, price 8 annas.

—A fund of $100,000 has been subscribed in New Hampshire, the interest to be used in prosecuting violators of the liquor law.

—The Pope is said to have $3,870,000 standing to his credit in the Italian treasury. It is the accumulation of the annual sum of $645,000 allowed him by the Government.

—Bishop Cheney becomes senior bishop of the Reformed Episcopal Church by the death of Bishop Cummins. He is a man of energy, eloquence, and of successful work.

—It is now stated that Messrs. Moody and Sankey are to commence meetings in Chicago October 1. They are to go to Boston in January.

—The *N. Y. Chr. Advocate* says: "It is a painful element in the history of the Custer tragedy that it occurred on the Lord's day, not as the result of an Indian attack, but of an attack precipitated by our own commander." General Custer's force had marched 78 miles without leaving the saddle. Rest was what they most needed on that Sunday.

—The Association for the Promotion of Holiness closed a week of special religious service at Lakeview Camp Grove, Framingham. Different denominations were represented. Pearsall Smith and wife, of Philadelphia, Dr. Nast, our veteran German editor, Dr. A. Lowry, late editor at Philadelphia, Dr. Cullis, of Boston, Rev. W. H. Boole, Dr. Steele, and other well known workers, participated. *Zion's Herald* says concerning the meeting:

"The usual order of camp-meetings was not rigidly followed. The work was chiefly done at the stand, with the entire audience gathered. The early prayer service, the sermon at ten a.m., the young people's meeting at one p.m., the experience-meeting at two p.m., the expositions and readings of Mrs. Smith till five p.m., made a delightful series of exercises. The Christians in attendance could not fail to be profitted, and unbelievers who happened to be there were deeply impressed, and in some instances converted. A Boston liquor dealer and a Democratic editor were among the notable trophies."

—Dr. Field in the *Evangelist:* "You know that in crossing the Pacific it becomes necessary to alter the reckoning of the day to conform to that of the eastern and western hemispheres, according as a ship is sailing in one direction or the other. In going to Japan, when the 180th degree of longitude is reached (which is just half-way round the world from the Royal Observatory, at Greenwich, England, from which longitude is reckoned), a day is dropped, and in returning is added. We crossed that meridian on the 18th inst., and so two days were put down on the ship's calendar as June 18. Now, as it happened that this was Sunday, we had two Sabbaths succeeding each other—one of which was the Sabbath in Japan and in all Asia, and the other the Sabbath in America and in Europe. Some of our ship's company were puzzled to know which to keep; but I do not think it would do me any harm to keep them both, and shall always remember with pleasure this double Sabbath on the sea."

## Wednesday, September 6.

—*Advance:* About the only instance of any celebration of the Centennial Fourth, in the South, of which any notice has reached us, was the one at Hamburg, South Carolina, and this was the peaceful parade of a negro militia company. Peaceful, we say, until a couple of white gentry, riding along, demanded of the negroes to break ranks and let them pass. After some parley the captain of the company opened ranks and made way for the carriage, although there was plenty of room on either side. Angered by their detention, these two fellows entered complaint before the Justice of the Peace against the militia company, on charge of obstructing the highway. Next day Adams, captain of the company, was arraigned for trial. Meanwhile, some two or three hundred armed white men assembled, and through one "General" Butler, demanded that the militia should surrender their arms. Captain Adams, who with his men had retired to the building used as their armory, replied that he would give them up to any one having authority to demand them, but not otherwise. Whereupon the company of armed white people began firing upon the armory. The militia returned the fire, killing one of the assailants. But a piece of artillery having been hastily brought over from Augusta, Ga., just across the river, the colored soldiers, being out of ammunition, fled from the armory, endeavoring to hide from their pursuers. Some twenty-five colored men, including some who did not belong to the militia, were captured. Some of these were told to run, when five of them were deliberately shot in the back and killed, and several others severely wounded. Gov. Chamberlain has taken prompt action, and will undoubtedly bring the offenders to justice.

—A N. York paper says: "The pneumatic tubes recently laid down in this city by the Western Union Company were opened for business last week, and before 4 o'clock in the afternoon 1,200 messages had passed through them. The tubes connect the main office with the branch office at the Stock Exchange in Pearl Street. The message is incased in a sole leather tube, covered with felting about six inches long, like an ordinary leather dice-box, but with a broader felting at one end, which fits tight in the brass tube. The other end is open for the reception of the rolled-up message, save that a broad elastic band holds the contents in place. Each tube can be made, at will, either a receiving or sending tube. Each has two valves, regulated by stop-cocks, by means of which the air is either turned on or exhausted. The time of the transmission of a message is twenty-five seconds. The brass tubes run down to the basement, and thence three feet under ground to Broadway, where one turns into Wall street, and thence to Broadway and the Stock Ex-

change, and the other by way of Maiden Lane to Pearl street and the Cotton Exchange. At the point where the brass tubes enter the basement from Broadway, are iron pipes laid above them, through which the Western Union Company will lay their wires encased in gutta-percha, for the subterranean service that they intend to substitute for the wires that now stretch along telegraph poles in the streets of our city. Tubes are soon to be extended to the Produce Exchange, and ultimately to the Fifth Avenue Hotel, as well as to all important points in the city at which the Western Union has its principal agencies.'

—*Times of India:* "With regard to the revival of the C. D. Act in Bombay, an obvious remark is that when it was enforced in this city before it failed to effect the expected improvement in the health of the classes for whose behoof it was introduced, and that it became such a fruitful source of corruption, extortion, and oppression, that it was shelved with the general approval of the community. It is, we are aware, asserted that the fault lay not in the Act itself or in the principles on which the Act rests, but in the method of its application. The organization for enforcing it was defective: upon that point there can be no doubt. But it is by no means certain that any organization that could be devised would make such an Act at once effective for its peculiar purpose, and tolerable to the population in a large city such as Bombay."

—Last month Jemader Tookaram Moray, of the Sappers and Miners, was dismissed from the service for having "been present in a liquor shop, and having there partaken of liquor in the company of a non-commissioned officer and privates of his own company."

—The *Pioneer* has the following:—"The untimely death of the Rev. J. B. Morewood is announced by the Chaplain of Dhurmsala. His history was singular. Early in life he came under the influence of some zealous Roman Catholics and was induced to enter the Roman communion. He devoted his whole fortune (a not inconsiderable sum) to the erection of a church and clergy house in Gloucestershire, and after some years' study, received orders in the Roman Church. Maturer years led him to doubt the wisdom of the change. He was sent as a missionary to China, where his doubts being confirmed, he returned to the English Church. Being absolutely without funds, he accepted, through the kind offices of a China merchant, a clerkship in a factory in Bengal. While so employed he established and taught in a school. Bishop Cotton's attention was attracted to him, and the Bishop obtained for him an appointment in the Punjab, whence, as one of the clergy supported by the U. C. S., he went to Burmah, and for many years ministered at Moulmein. Afterwards he was appointed to the railway chaplaincy in Allahabad." He was afterwards brought on the establishment.

—*Overland Mail*, August 18th: On the day of the prorogation of Parliament it was announced that the Sovereign had summoned Mr. Disraeli to the Upper House, and that he had accepted the title of Earl of Beaconsfield.

Sir Richard Temple, Governor of Bengal, is made a baronet, and Mr. Theophilus Shepstone, of Natal, is gazetted a K.C.M.G.

The Earl of Northbrook has had a cordial reception in England. A banquet has been given to him at Falmouth.

Leeds has returned Mr. Barran, the Liberal candidate, by a majority of 2,898 votes.

At a public meeting in London, in aid of the Servian War Sick and Wounded Relief Fund, a characteristic letter was read from Miss Nightingale.

Futher confirmatory evidence of Turkish barbarities in Bulgaria has been received.

Amongst the deaths recorded this week are the Earl of Lonsdale; the Earl of Suffolk and Berkshire; Lady McMahon; Admiral Sir C. Talbot, K.C.B.; Hon. F. A. Glover, B.C.S., Puisne Judge, High Court of Judicature, Calcutta; Surg-Major G. B. Hadow, Bengal Med. Serv.; Major Annesley Knox, Bo. S.C.; and Isaac Watts, C.B.

—The Madras Government has agreed to provide coffins for its railway servants.

—In his novel *The Young Duke*, published 1829, Mr. Disraeli said:

"One thing is clear, that a man may speak very well in the House of Commons, and fail very completely in the House of Lords. There are two distinct styles requisite. I intend, in the course of my career, if I have time, to give a specimen of both. In the Lower House, *Don Juan* may, perhaps, be our model, in the Upper House, *Paradise Lost*."

## Thursday, September 7.

—*Bombay Gazette;* London: "Captain Douglas Galton of the Engineers, has been to the United States lately to see the Philadelphia Exhibition and has returned home strongly impressed with the progress the Republic is making in manufacturing enterprise, notwithstanding the present stagnation of trade. He thinks our export of iron rails is over, and much of what remains will follow; while in all articles we produce, such as cotton manufactures, the States will compete with us so far as regards our chief foreign markets. This is a pleasant prospect, but Captain Galton's way of getting round the difficulty is worthy of those rules of sap and countermine peculiar to the gallant corps to which he belongs. He advises our manufacturers to visit the Philadelphia Exhibition as soon as possible."

—*Lucknow Witness:* "We have received from Assistant Apothecary G. W. Phillips, of the Madras Army, a brief pamphlet regarding the gurjon oil treatment of leprosy at Port Blair. Mr. Phillips was assistant to Dr. Dougall at the Andamans, and is well competent to testify concerning the matter. He speaks in the most confident terms respecting the power of this remedy. He says, 'Recovery or improvement depends upon the date and duration of the malady, and upon the constitution of the patient. In the cases treated at Port Blair there has not been a single failure; marked improvement has been the leading trait in every instance—in some slow, in others fast.' 'Nine surgeons and two deputy surgeons inspected the lepers at Port Blair, and all expressed their conviction that the remedy was a success. One of the latter, the late lamented Dr. Duff, of the Madras Medical Service, remarked that it was more than a cure, almost a miracle.' 'Most of the lepers would have been in their graves this day had it not been for the gurjon oil.' This is an interesting subject, on which new light will always be welcome."

—*Times of India:* "The Bombay and Baroda Railway Company is very unfortunate. Last year the Saburmuttee rose sixty feet in a few hours and swept away the bridge which spanned the river at an apparently inaccessible height above its normal level. This year the Nerbudda rises in the course of an afternoon and destroys twenty-five of the spans which cross it, one life being sacrificed by the sudden misfortune." Fears are entertained for the Taptee bridge.

—Miss Harriett Martineau's will contains the following curious clause:—"It is my desire, from an interest in the progress of scientific investigation, that my skull should be given to Henry George Atkinson, of Upper Gloucester Place, London, and also my brain, if my death should take place within such distance of his then present abode as to enable him to have it for purposes of scientific observation." In a codicil, dated October 8th, Miss Martineau revokes these directions, but she significantly adds:—"I wish to leave it on record that this alteration in my testamentary directions is not caused by any change of opinion as to the importance of scientific observation on such subjects, but is made in consequence generally of a change of circumstances in my individual case."

## Friday, September 8.

—The Government of India call the attention of all Government servants to the law that prohibits the latter from receiving presents *of any kind* from Asiatics. Fruits, flowers, and a pinch of snuff are "discouraged."

—The value of the rupee is now 1s. 7⅝d.

—*Times of India*; Nagpore, 5: "Just a few lines to tell you that there has been a disastrous flood in Kamptee. It rained all the Sunday, Sunday night, and Monday, and the rain would appear to have been very heavy to the westward of Kamptee, as the river has swollen, and the Gora Bazaar washed away. It is reported that about 1,500 lives are lost, but this may be over the mark. The bridge near the church is washed away."

—The str. Lombardy with English mails left Aden Wednesday, 5 p. m.

—Deaths last week, 350.

—The R. C. Bishop of Bombay, Bishop Meurin, has sent an ultimatum to the Rev. Elias Mellus, who claims to be Archbishop of Malabar, and to have the sanction of the Pope. He charges him with forgery, and asks him to leave the country, otherwise he will bring him before the criminal courts.

—A writer in the *Bombay Gazette* says: "It must be admitted that there can be no comparison between infectious epidemics and venerial complaints. It is the duty of Government to interfere and prevent the spread of the former, as the most innocent persons may fall victims to them; whereas venerial diseases being the consequences of immoral and dissipated habits, Government are not bound to make the paths of vice smooth and pleasant for those who could, if they chose, keep clear of them. The cost of working the C. D. Act was between Rs. 36,000 and 40,000 per annum, and a large portion of this was paid by the Municipality. I think that the majority of tax-payers would object to an appropriation of municipal funds to purposes of the C. D. Act. It would be far better to give the money for the establishment of a hospital for epidemics such as cholera, &c."

# Miscellany.

—The following extracts are from an article in the *Indian Evangelical Review* for July, entitled "Rome's Relation to the Bible:"

"*The action of Roman Pontiffs.*—We begin with the words of Pope Clement XI., in his well-known bull called *Unigenitus*, dated September 8, 1713. They are as follows:—

"Having heard, therefore, the suffrages of the above-mentioned cardinal and other theologians, exhibited to us both by word of mouth as well as in writing, and having invoked the protection of the divine light by proclaiming private and public prayers to that end, we by this our constitution, *destined to be in effect for ever*, declare, condemn and reprobate all and each of the previously inserted propositions, as false, captious, ill-sounding, offensive to pious care, scandalous, pernicious, rash, injurious to the Church and her practice, and contumelious, not only to the Church, but also to the secular powers; seditious, impious, blasphemous, suspected of heresy, and savoring of heresy itself, and also as abetting heretics and heresies, and also schism, erroneous, near akin to heresy, several times condemned, and finally heretical, and manifestly renewing respectively various heresies, and those particularly which are contained in the infamous propositions of Jansenius, taken, however, in that sense in which they have been condemned."

One is somewhat curious to know what propositions are *condemned* in this solemn, formal and fearful language. We give the following four in their order. They are:—

*a.* "That the reading of the Scripture is for all." (Acts viii. 28.)

*b.* "That the obscurity of the Holy Word of God is not a reason for the laity to excuse themselves from reading thereof." (Acts viii. 31.)

*c.* "That the Lord's day ought to be sanctified by Christians with the reading of pious books, and, above all, of the Holy Scriptures. It is to be condemned to wish to restrain a Christiain from such reading." (Acts xv. 21.)

*d.* "That it is an illusion to persuade oneself that a knowledge of the mysteries of religion ought not to be communicated to females by reading of the Bible."

Most people would regard these propositions as mere truisms. To oppose them, if done by a Hindu or Muhammadan, would indicate not mere indifference to the progress of Christianity, but bitter enmity against it, and a determination to hinder it by all means. What shall we say, then, of a professed Christian church condemning such propositions as heretical, false, scandalous and pernicious? That all should read the Bible, that its obscurity is no excuse for the neglect of such reading, and that women as well as men should read the Bible, we are told on "infallible" authority, are false, scandalous and pernicious doctrines! The reader would, perhaps, like to see with his own eyes our authority for this statement. It may be found in the eighth volume, pages 207-220, of Dens's *Complete Body of Theology*, recommended in 1832, by the Papal hierarchy, as the best book to be republished as a text-book for Popish divinity students and young priests in Ireland, and made their conference book by the prelates of Leinster. The bull will be found in full in the Roman *Bullariam*, tome viii., pp. 118, Luxemburg, 1728.

We have above referred to the fact that Pope Clement VIII. in 1665 placed on the *Index of Prohibited Books* all vernacular translations of the Bible, without any distinction of Protestant or Catholic, by whomsoever made, and under what authority soever published. Popes Clement IX. and Clement X., Innocent XI. and Innocent XII., Alexander VIII., Clement XI., Innocent XIII., Benedict XIII. and Benedict XIV., did the same. What did this mean? It meant that *any one possessing or reading the Bible in any vernacular whatever, thereby incurred the indignation of Almighty God, and of his blessed apostles Peter and Paul, was guilty of mortal sin, liable to excommunication and to the severest punishment of the bishop*, as will be seen in "the general laws of the *Index* framed by the Council of Trent."

The opposition everywhere offered by Roman Catholics to the distribution of the Bible.—The Hon'ble and Rev Samuel Waldegrave tells us, in a speech delivered at Bedford, June 9th, 1851, and which is published by Wertheim and Mackintosh, London, what he himself had seen in Rome and Nice when they were thoroughly under Papal sway:—

"In the confessionals of the Italian churches," says he, "may generally be seen printed lists of the crimes which cannot be absolved without reference to superior authority. I have in my possession a copy of this paper as found in the diocese of Nice—a printed copy identical in every respect with the copies pasted up in the confessionals. It is divided into two parts. Above are the ordinary *casus reservati*—grievous crimes reserved for the consideration of the bishop. I cannot mention what those

crimes are. They are, many of them, such as are spoken of in the end of the first chapter of the Epistle to the Romans. At the foot of the page is found a second class of offences. They are but two in number, but the unhappy man that commits them is *excommunicated ipso facto*. And what are these crimes which bring with them so direct, so terrible a vengeance? The first crime is that of entering a Protestant place of worship for the sake of hearing the sermon. The second crime is that of aiding the Bible Society, or any other Society instituted for the diffusion of bad books."

# Selections.

## "LETTER FROM FATHER CHINIQUY."

(From the *Christian.*)

No. 1430, St. Catherine-street, Montreal, Canada.
July 17, 1876.

YOUR kind letter of June 22 is just handed to me, on my arrival from a distant evangelical excursion. I hasten to thank and bless you and the readers of the *Christian* for your sympathies and the help you intend to send me. Anything you will trust to Messrs. Ransom, Bouverie, and Co. will be sure to be received here by me through banks of Canada, and will be thankfully acknowledged as soon as received. You may also safely say to my Christian friends in Great Britain that they have never put their hands to a more holy and blessed cause than helping me in this providential religious movement. Please tell them also that this evangelical work among the Roman Catholics of Canada is taking larger proportions every day. There is a constant tide of converts coming to the feet of the dear Saviour to wash their robes in his blood. Some of these conversions have such a character that we cannot see the hand of our merciful heavenly Father.

Let me give you the simple stories of some of the last ones.

Hardly a week ago a gentleman of this city came to tell me how God had opened his eyes to the errors of Rome. This story seemed to me so touching that I will give it to you just as I took it from his own lips:—

"Born and raised in the Church of Rome, I most sincerely followed all her precepts and accepted her teachings till lately, when God gave me his saving light, almost in spite of myself, as you will see. You know that my elder son has sucessfully gone through his course of studies and got the first prizes, even the golden medal. Though I was happy to see my son crowned by his learned teachers, I was still more happy to see that he was one of the most devoted and pious Roman Catholics of Montreal.

"Some time ago, when it was announced in the journals that you have promised to speak on what you called the 'Wafer-God of Rome,' and that you had promised to prove that the Roman Catholics are idolaters, that they worship a god made with their own hands with a contemptible wafer, we were all distressed by what we considered then to be your blasphemies. A few of my son's friends invited him to join them, and go to your church and make such a noise that you could not be heard, and he went without letting me know it. He listened to your address with the intention of preventing you from going through it. But he was so much taken by your simple and clear arguments, and your irresistible Bible proofs, that he remained mute as a stone. You did not convert him to your views, but you shook his faith in his former religion, and distressed his mind. The next week he continued, nevertheless, to attend with me the daily services of the Church of Rome, without giving me to suspect where he had gone the evening of the Sabbath before. The next Sabbath he again went to hear you. It was the great and blessed day chosen by our merciful God to save my son. You had not finished your address before his mind, heart, and soul were filled with the light of truth and salvation.

"When the next morning, I told him, as usual, 'My son, do you hear the bell calling us to church?—come to hear the holy mass with me,'—he answered me with a calm but solemn manner which I had never seen in him, 'Dear father, please excuse me if I do not go any more to hear the mass with you. I do not believe any more that our priests have the power to make our Saviour Jesus Christ and our God with a wafer.' These words fell upon me as a thunderbolt. I would have liked better to have my bosom pierced with a dagger, than to hear my beloved son telling me that he had given up the religion of his father, and that he considered our priests and our Church of Rome as idolaters. 'My son,' I replied, 'is it possible that you also have been to hear Chiniquy, and that that apostate man has deceived and destroyed you?' 'Yes, dear father, I have gone to hear Mr. Chiniquy. It is not he who is an apostate; but it is our Church of Rome and her priests who are apostates, and have given up long ago the great truths which Christ had brought from heaven to save the world.'

"These words, pronounced with dignity and calm, puzzled and distressed me. But I tried to remain calm and keep my dignity both as a father and an uncompromising Roman Catholic. I answered, 'It is evident that the sophisms of Chiniquy have deceived you. For that man, it appears, is a powerful sophist. Next Sabbath I will go with you to hear him. I will detect his sophisms, and I will show you that there is no solidity, no truth in what he says.' 'Yes, father,' calmly answered my son; 'come and hear Mr. Chiniquy next Sabbath, and if you can find out his sophisms and show them to me, I will then give him up, with his Protestant religion, to become a Roman Catholic again.'

"I continued the next week to go to mass every morning, and to attend all the religious services of my church. But I was alone—and my heart was saddened by the terrible reality which was day and night before my mind, that my dear son was a Protestant—an apostate. Though often tempted to speak on that distressing subject to him, I abstained, through respect for his convictions, which I saw were as firm as an immovable rock. As I had promised, the next Sabbath I was with my son amongst the dense crowds who were filling your church. But long before you had finished your address, the Great Conqueror of souls had wrought his work in me. My soul was filled with the light of salvation, and my heart was changed. And now, filled with a joy which no human words can express, I come to ask you to help me to bless God for the great and marvellous things He has wrought in me, and my dear son, and my whole family."

The day before yesterday a fine-looking man entered my room, and after giving me his name and shaking hands with me, abruptly said: "I have travelled 750 miles to put to you a few questions, and to ask you to give me a truly good Bible. This is my simple story:—Two Sabbaths ago our parish priest (for I am a Roman Catholic) said from the pulpit: 'Jesus Christ had every power in heaven and earth; and He gave all his powers to the bishops and the priests when He said to his apostles and their successors, "As I have been sent, so I send you," &c. Now, by that supreme power given to me, I take away from you for this whole summer the obligations of the Sabbath-day—I allow you to go and fish every Sabbath, just as you do in the week-days.' A part of the people were much pleased with this; but another part, perhaps the larger one, among which I was, thought differently. We could not believe that Christ had given the right to break and destroy the commandments of God. I went the next day to ask the priest to show me in the Bible where Christ had given him the right to allow us to break the commandments of God. He rebuked me with indignation, and refused to show me his Bible. I then told him, 'As you have part of your fish for your tithes, I suspect that it is more in your avarice and love for money that you have found such a power, than in your Bible; I begin to suspect that our religion of Rome is good only to make the priests rich. If you do not give me a Bible to see with my own eyes the proofs that you have the power to grant us to break that commandment of God, I will go to Mr. Chiniquy, though he is far away, and I will get a Bible there.' Of course, the priest turned me out. The next day the steamer from Gaspé to Quebec took me among the deck passengers; and here I am to-day, to ask you, in the name of Jesus Christ, to give me a Bible, and tell me why you left the religion of Rome, that I may see what I have to do to be saved, for my faith in my Church is much shaken."

I gave a fine Bible to that interesting countryman, and I passed four hours in explaining to him the principal errors of Rome, and the glorious saving truths of the Gospel. But how can I tell you my joy when I saw that that precious soul was seeing the "*gift*" of God in its beauty, and accepting it with an unspeakable happiness? I fell on my knees to thank the dear Saviour who had revealed Himself to that redeemed soul. No words can tell you the joy of that man when the rays of the beautiful and saving light of the Gospel filled his soul. He remained silent for a time, but the big tears which were rolling on his cheeks told me more eloquently than any words of his lips, that "salvation" had come to that man.

After he had accepted Christ and Him crucified for his only hope and salvation, and his Gospel for his only light, he told me, "I am now the most happy man in the world. What a precious treasure Jesus is to me. Why is it that I have not known him before? How cruelly we are deceived by our priests! Now that I have found Christ my Saviour, and knows He has saved me on the cross, I must go back immediately to tell it to my wife and my children, and I hope before long they will be as happy as I am. Please, Mr. Chiniquy," he said, "come to see the people of Gaspé, and show to them, as you have just done to me, that Jesus is a Gift, his blood a gift, forgiveness of sin a gift, eternal life a gift. Show to them, as you have just done to me, that we have nothing more to do to be saved than to believe in the Gift ('Jesus'), accept Him, love Him, and love the Giver, God the Father; and they will accept the Gift; they will possess and love Him, and they will feel rich and happy, as I am just now, in its possession." I promised him that, by the great mercy of God, I had the hope to accept his invitations, and go to preach to the people of Gaspé in three or four weeks.

It was my intention to give you more of these remarkable conversions, as they occur every day, and fill my heart with joy, but I see my letter is already too long. I cannot, however, take leave of you and my other kind friends in Great Britain without repeating what I said in my address, which was published in the *Christian* of May 25—that among those numerous converts there are many who have to lose everything in breaking the chains of slavery by which they were tied to the feet of the Pope. Many have lost their positions, and would have been reduced to starvation and nakedness if I had not gone to their help. But though God knows I give all what I have, my heart is often broken by the terrible sufferings which I am called to see, and that I am often unable to alleviate.

I have also had to print a great many tracts and some books, which, by the great mercy of God, do a great deal of good among the Roman Catholics. These last twelve months I have expended not less than $1,200 in the printing of those things which, you understand, must be given gratis among the poor. There will surely be a blessing for those of the noble-hearted disciples of Christ who will help me in this good work.

But what I ask above everything from you and all my dear brethren and sisters is, that they will never forget to offer their fervent prayers at the throne of mercy for the unprofitable servant of the Lord who is now

Your grateful brother in Christ.
C. CHINIQUY.

## *THE GOLDEN TELEGRAM.*

WORDS from Heaven come by all channels, and make themselves heard in all places.

A young telegraph operator in a provincial town was waiting for a message from the Lord. But he could not have guessed that it would reach him in the way it did. He had been sleepless all night, thinking of his need of a Saviour, and in the morning he went to his work with his heart full of the publican's prayer. The sunny weather, and the beauty of summer scenery, did not engage him now, for he was longing after that peace of God which the Christian knows. Absorbed with this desire, he continued to pray, "God be merciful to me, a sinner," and was constantly repeating the words, when the click of the signal told him that his office was called. The young man took his place at the instrument, and quickly, and with unusual emotion, spelled out this message from Windermere: "July——.

"To Jane Baxter, Warkworth, ——shire.

"'Behold the Lamb of God which taketh away the sins of the world.' 'In whom we have redemption thro' His blood, the forgiveness of sins, according to the riches of His grace.' "HERBERT."

Such a telegram as that the young man had never known to pass the wires before. It was sent to a servant girl who, in her own distress of mind, had written a letter to her brother "Herbert," at the lakes; but it proved a double benediction, for it came to the operator as a direct reply from heaven to his prayer. He accepted it as such, and his faith saw, and rested in, the Lamb of God. Meantime, the golden telegram went its destination, and brought peace to the anxious soul of the poor servant girl. It saved two instead of one. And those words are living words still—and as potent to bless and save, not only two, but ten thousand times ten thousand.—(*Sunday School Times.*)

## THE ANCHOR WITHIN THE VEIL.

SAINTS cast their anchor where God commands them. Whatever straits they are in, the Word abiding in them brings some promise of support and deliverance; the promise shows what God has engaged to do, and faith receives the fulfilling of His engagement. When they draw nigh to God, they know what He has promised to them that wait upon Him. While they

live like themselves, as the heirs of promise, they are preserved from all evil, and want no manner of thing that is good. This is their happy case; thrice happy, because the means used to deprive them of their happiness are overruled by God for the establishing it. The enemy rage against them in vain.—ROMAINE.

## POWER FROM ON HIGH.

DR. MINER, of Oshkosh, Wis., in an address delivered in Boston, related the following experience: "When a young man, in 1850, I was preaching in Lebanon, Conn. Lebanon was an old town, thickly populated in the days of the Revolution. It was the first of July, between haying and harvest, when no one expected a revival. The Spirit of God came, and the work commenced. I preached a sermon to a crowded house; had never asked for a demonstration of feeling, but then asked them to rise for prayer, and a large number of young people arose. Great feeling was manifested. I appointed an inquiry meeting. In one section of that town was a band of infidels and spiritualists—very wicked men. They heard the notice, and sent word they were going to attend, and put questions to the young minister, and break up the revival. I was greatly troubled, and laid the matter before God; then went to two or three men of faith and prayer, and asked them to the meeting. When Wednesday night came, the lecture-room was filled—a large number present being interested for their souls. The infidel band came and appropriated a part of the house. I made known the contents of the letter; then read the account of the Pentecostal miracle, and said the Spirit of God is able to thwart these men. I then prayed, and such power came upon the meeting that the brethren near me fell from their seats to the floor, apparently lifeless. When I was through, one of them was able to cry, 'O Lord, take the cup of trembling out of the hands of thy saints, and put it into the hands of thine enemies.' That moment those men cried as if touched with hot iron. They writhed in agony. The man who offered the prayer went to the leader of the infidel band, a wicked man, a bully, and who seemed like some wild animal, and said, 'Get down on your knees.' He dropped on his knees instantly. Three days and nights he went without eating and sleeping, 'I am going to hell and ought to go.' He was converted and became a preacher. His father was converted and became a preacher. Back of all, lies the fact that the mother had been praying for them twenty years, when they in their wickedness had prevented her from going to the house of God. A great revival followed. And that experience, that baptism of the Spirit, has been worth more to me in my life and work than all else."—*Selected.*

## "NOT A REBEL'S PARDON, BUT A FATHER'S KISS."

BY A PRESBYTERIAN WOMAN.

ONE of the warm evenings of this warm Summer I went into what is known as 'the Gospel Tent.' The speaker was a young man of comely countenance, and among many things that he said, the connection of which was not very apparent, was the eloquent sentence that stands at the head of this article.

The specious fallacy has haunted me ever since, and I take this opportunity of calling attention to the loose manner in which everything is termed 'Gospel preaching,' without considering whether there is any 'Gospel' at all in it. 'Not a rebel's pardon'! What means, then, the prostrate form in Gethsemane? What mean those bloody sweat-drops at that midnight hour? What means the agonizing prayer 'Father, if thou be willing,'—but thou art willing—'if it be *possible*, let this cup pass from me'? *Possible* it is not, if a single rebellious child of Adam is to be saved from 'the lowest hell.' But above all, what means that terrible cry from Calvary's Cross, 'My God, my God, why hast thou forsaken me?' Why, indeed! if not to secure 'a rebel's pardon' for Adam's race? Why this forsaking in the hour of sorest need, if not because the sins of man had every one to be atoned for in the person of their Redeemer? It was an hour of stern reality; no simpering sentimentality then. Not with smiling face and graceful gesture, but with cruel scourgings and with bitter tears, did the Son of God carry the sins of the world. No light matter did man's rebellion prove to the Lord of Glory. And I would like to say to that young man, as to every son and daughter of Adam: Hold in your hand 'a rebel's pardon,' signed and sealed in Immanuel's blood, or else you can never know the sweetness of 'a father's kiss.'

My heart swells with indignation at thus be-littling the great work of man's salvation, as if 'a father's kiss' was all that was necessary. Do these modern preachers, who prate about the 'good father' and similar phrases that are very frequently used by the self-styled liberal preachers, ever read such passages as 'Awake, O sword, against my Shepherd and against the man that is my fellow,' &c.? Is there no beauty for them in *justice?* Does the assurance that 'justice and judgment are the habitation of His throne, bring no sweet and blessed rest to their hearts? Is there a sweeter assurance under every circumstance than that 'The Judge of all the earth shall do *right*'? Call me a narrow-minded Presbyterian, call me uncharitable, call me what you please, but let my right hand no longer wield a pen, when I shall cease to warn souls, who shall live as long as the eternal God liveth, against going on to a judgment seat without a pardon for all their sins, signed by Him who gave Himself a ransom for the sins of His people.—(*Evangelist.*)

## ONLY PEARLS.

BY REV. FREDERICK G. CLARK, D.D.

IT is a very old story—that of the forlorn Arab who lost his way in the desert, and was about to die of hunger and thirst. He came to a deserted camping-ground of other travellers, and his heart leaped with the hope of finding something there which would keep him alive. So he looked carefully about, feeling that it was a search for life. Soon he comes upon a leather bag. "God be praised," he cries, "here are dates, and I shall live!" Opening the sack he finds his error, and pale with sickening disappointment, he groans out "Alas! they are only pearls!"

But this old story of the desert is not so old as the tale of man's blunder, as from age to age he seeks dates where there are only pearls. Tell a man that he cannot be happy without a soul-wealth dug from the mine of spiritual culture, and he thinks you are preaching. He cannot realize that you are telling him the sheer facts of nature. And the reason is that he is not yet lost and hungry. He is as yet a merchant freighting his wares and his wealth across life's wilderness. So long as he keeps the track, and comes upon camping-spots where there are water and verdure, he cares only for his treasures. If one could be sure of never getting astray in the desert, of never getting hungry; if one could be sure that his wants will never reach beyond gains and possessions, this course might answer. But what shall we do with the fact that out of a thousand millions of our race not one has gone through life without coming to the spot where something better than pearls is needful. It does not matter a whit whether men get riches or go through life longing for them; the end is simply this, that a soul in God's image craves something akin to its high order of being. The "cursed crave for gold" acts upon our nature like drinking salt water. And the getting of the thing brings briny tastes and consuming thirsts. Millionaires, whom fools envy, find themselves soul-cramped and constricted, each one of them a very Laocoon writhing in the coils of an inexorable necessity. They find in time that the gardener is a happier man, but they are powerless to escape from their life-long bondage. It is only here and there that men of enormous wealth break out of their iron armor as sentinels over property, and free themselves to be happy in giving joy to others. What better motto for certain graves and certain tombstones we wot of than these two words, "Only Pearls!" Stand by those graves. Think what toil, jealous care and fret, what self-abnegation, what loss of smiles and large humane impulses have been endured. And now weigh all these over against wealth, weigh them right there as you bend over the myrtle-clad narrow house, quite wide enough now, and then say if only pearls, mere dollars, do not write the saddest epitaph for man. If God is teaching us this lesson in the shrivelling fortunes of the hour, we shall never regret the desert-hunger which drives us to something better than pearls.

## THE CENTENARY OF AMERICAN INDEPENDENCE.

(FROM EVANGELICAL CHRISTENDOM.)

THE Centenary of American Independence has this year, as was natural, been universally and enthusiastically kept by our Transatlantic brethren. The ordinarily recurring anniversaries of the 4th of July always call forth an amount of jubilant feeling which, in a nationality at once so extensive, so influential, and so comparatively young, is not only pardonable but patriotic, and deserves not the blame but the sympathy, of other and of older states. Of late years especially, these occasions have been marked by an absence of all acrimoniousness towards the mother country, a desire to bury in oblivion those events for which the present generation of Englishmen can in nowise be responsible, and an endeavour to dwell, not so much upon the causes of the great American revolution as upon the fact itself and its far-reaching and (from a Transatlantic point of view) glorious results. These features have been prominently characteristic of this first Centenary commemoration. Of late the improved tone of feeling in each country towards the other, the mitigation of national prejudice, and the growing desire amongst intelligent and right-minded men on either side of the Atlantic for increased sympathy and closer union between the two great Anglo-Saxon nations of the world, have gradually prepared the way for the expression, at this commemorative festival, of sentiments calculated to draw more nearly together the two peoples, already so closely allied in blood, in language, in religion. That it has been so, we unfeignedly rejoice. There is no reason whatever why the differences which obtain between England and the United States, whether in institutions and laws, or in matters of social and domestic life, should lessen that concord which should ever exist between nations bound together by such high and holy ties. The points of divergence between Britain and America, as compared with the points of affinity, are infinitesimally small. Britons and Americans alike may surely tolerate each other's institutions, ways, and habits without any sacrifice of principle, whilst each nation continues to prefer what is decidedly and distinctively its own. That these truths, amongst the better portion of each people, should now be so generally recognized, and especially that they should find expression on an occasion like the Centenary, when feelings of self-exultation amongst our brethren beyond the Atlantic might not unnaturally be expected to prevail, is a most cheering indication of the times. It has been said that England and America united might defy the world. We desire not to see them placed in any such defiant or antagonistic position to the other nations of mankind. Rather would we see the value of their union exemplified in combined endeavours to extend to those other nations the blessings they themselves enjoy. Some good work in this direction has already been effected; but there is ample and abundant room for more. Our intercourse with the United States increases; our relations with their inhabitants, commercial, domestic, and religious, glow closer and more complex every day. Even the daily lives of many of us are intertwined with those of friends and cousins in the Western world. The two Governments may co-operate for high political ends, the two peoples for almost every object that can benefit or bless humanity. To provoke one another "unto love and to good works" is therefore the only rivalry which should ever obtain between the kindred nations of Great Britain and America.

## SELF CONQUEST.

THE true test of strength is not in what a man does, but in what a man restrains himself from doing. And notwithstanding all the false maxims of this false world, he is not the strong man who can lift himself up with a giant's might, and grind an enemy beneath the heel of hate; he is a strong man who in the face of insult, in the face of open antagonism, and that which is harder still to bear, in the face of secret persecution, with the thunderbolt already forged and in his grasp, can with closed teeth say, "I will not hurl it." Like God, he is slow to anger, not because he is feeble, and dare not show his wrath, but because he is strong, and will not.

It is always harder for us to wait than it is to strike. All of us are more or less animals down at the base. We each have our horns, just as much as the ox, and we are by nature just as fond of goring people. But is that a test of power worthy of men in the image of God? It takes only the lowest brute in the field to kick. Ah! but it often takes a soul filled with the spirit of a holy Christ not to do it.

Oh! to have the power to crush some bitter persecutor, to hurl to the dust some cruel foe, to have the power to do all this, and still to be able to say, "No, my Father, if it be thy will that I should carry this woe, I will neither murmur, nor lay it down, nor shrink from it." God's heaven lies all about such an one. God's angels come to sing their songs to him. And as Christ stood in the midst of that council-chamber smitten and degraded, and yet the only calm and peaceful one among them all, so in this world doth he stand who hath learned to conquer himself, smitten it may be, mocked and reviled and misinterpreted, and yet in the midst of all his heartaches he stands a King, though his only crown may be a wreath of thorns.

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Now, here is just where lies our greatest difficulty in leading a Christian life. If it were merely to perform some single act, why, I think I could rush upon a hundred bayonets. I, too, could stand as Latimer did, praising God while the flames gathered about me, if I knew that by the time the day went out I should have seen the Sun of Righteousness in his glory. I envy the martyrs, every one of them. I think you or I could have had their physical courage. Ah! but this moral bravery, which is harder than mere brute endurance in the same proportion as it is nobler and more heavenly—this bravery which must last not an hour only, while the flames are burning and the soul is spreading its wings to mount to God, but a month, a year, a lifetime—that, *that* is the truest test of manly strength.—*Rev. G. T. Dowling.*

## THE SOUL'S CRY AND THE SAVIOUR'S ANSWER.

ARRANGED BY RALPH WELLS.

Ps. xxx. 10: Lord, be Thou my Helper.
Isa. xli. 13: *Fear not; I will help thee.*
Ps. xxxi. 9: O Lord, I am in trouble.
Ps. l. 15: *Call upon Me in the day of trouble, and I will deliver thee.*
Ps. li. 2: Wash me throughly from mine iniquity, and cleanse me from my sin.
Matt. viii. 3: *I will; be thou clean.*
Ps. cxli. 3: Keep the door of my lips.
Exod. iv. 12: *I will be with thy mouth, and teach thee what thou shalt say.*
Luke xviii. 13: God be merciful to me a sinner.
1 Tim. i. 15: *Christ Jesus came into the world to save sinners.*
Acts xvi. 30: What must I do to be saved?
Acts xvi. 31: *Believe on the Lord Jesus Christ, and thou shalt be saved.*
Job xxiii. 3: O that I knew where I might find Him!
Jer. xxix. 13: *Ye shall seek Me and find Me when ye shall search for Me with all your heart.*
Job xl. 4: Behold I am vile, what shall I answer Thee?
Isa. i. 18: *Though your sins be as scarlet, they shall be as white as snow.*
Ps. v. 10: Create in me a clean heart, O God.
Ezek. xxxvi. 26: *A new heart also will I give you.*
Ps. vi. 6: I am weary with my groaning.
Ps. lv. 22: *Cast thy burden upon the Lord.*
Ps. xxvii. 9: Leave me not, neither forsake me, O God of my salvation.
Heb. xiii. 5: *I will never leave thee, nor forsake thee.*
2 Cor. ii. 16: Who is sufficient for these things?
2 Cor. xii. 2: *My grace is sufficient for thee.*
Ps. xlii. 9: My soul thirsteth for God, for the living God.
Isa. xxxiii. 17: *Thine eyes shall see the King in his beauty.*
Ps. xxx. 6: My soul waiteth for the Lord more than they that watch for the morning.
Isa. xl. 31: *They that wait upon the Lord shall renew their strength,*
Ps. lv. 4: The terrors of death are fallen upon me.
John xi. 25: *He that believeth on Me, though he were dead, yet shall he live.*
Rev. xxii. 20: Come, Lord Jesus.
Rev. xxii 20; *Surely, I come quickly.*

## A BIT OF GRAMMAR.

(1) Three little words you often see
Are Articles—*a, an,* and *the.*
(2) A Noun's the name of anything,
As *school,* or *garden,* or *hoop,* or *swing.*
(3) Adjectives tell the kind of Noun,
As *great, small, pretty, white,* or *brown.*
(4) Instead of Nouns the Pronouns stand—
*Her* head, *his* face, *your* arm, *my* hand.
(5) Verbs tell of something to be done,
To *read, count, sing, laugh, jump,* or *run.*
(6) How things are done the Adverbs tell,
As *slowly, quickly, ill,* or *well.*
(7) Conjections join the words together,
As men *and* women, wind *or* weather.
(8) The Preposition stands before
A Noun, as *in* or *through* a door.
(9) The Interjection shows surprise,
As *Oh!* how pretty; *Ah!* how wise.
The whole are called nine Parts of Speech,
Which reading, writing, speaking teach.

## TELEGRAPHIC NEWS.

*London, August 31st:* The inquest on the bodies of those killed by the recent explosion on board H. M. S. Thunderer has been concluded; the verdict was that of accidental death.

*Constantinople, 31st:* Prince Abdul Hamid, brother to Sultan Murad, was to-day proclaimed Sultan by a council of ministers and notables.

*Constantinople, 1st September:* The accession of the new Sultan has been quietly received.

*London, 1st:* According to Servian official despatches dated 30th ultimo, a successful attack has been made on the right bank of the Morava river, and the Servians have occupied the Turkish trenches.—General Tchernaieff has urged the continuance of the war on account of the increased efficiency of the Servian troops.—Servia is preparing for a winter campaign.—Moukhtar Pasha has succeeded in reinforcing Trebenje, and General Dervish Pasha has arrived at Podgoritza.—Prince Nikita is encamped near Grahovo.

*4th:* The Turks on the 1st instant made a successful attack on the Servian right wing on the left bank of the Morava river. They succeeded in turning the Servian position at Alexinatz, and the Turkish troops are now advancing on Deligrad. The Servians still hold the fortress of Alexinatz, but the town has been evacuated. General Tchernaieff has gone to Deligrad.

*Constantinople, 4th:* A Conference, which has been held at the English Embassy at Stamboul, has agreed on a form for respective mediatory proposals of the Great Powers.

*London, 5th:* There has been no fighting since Saturday, the 2nd instant. The Turks still occupy the left bank of that Morava river above Alexinatz.—The Turkish army, under the command of General Moukhtar Pasha, has invaded Montenegro.—England has proposed to the Porte an armistice for one month—Obituary.—General Henry Trevelyan.

*St. Petersburg, 5th:* The Congress of Orientalists was opened here yesterday.

*London, 6th:* The has been a popular indignation movement respecting the alleged Turkish atrocities, which are increasing. The movement is supported by the clergy. A letter has appeared from the pen of Lord Derby, stating that Her Majesty's Government intends to ascertain the exact truth, and thereupon to act as justice may require.—All the Powers have made propositions to the Porte for an armistice.—A pamphlet written by Mr. Gladstone recommends the autonomy—in other words, the right of self-government of the Provinces of Herzigovina, Bosnia and Bulgaria.

*7th:* Some indecisive fighting has taken place near Javor on the left bank of the Morava. This is a point which is being severely contested.

## PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 5th:

FROM SUEZ.—Major Crispin, Mrs Payne, infant and ayah, Mr J Stewart, Condr and Mrs Courtenay, Mr and Mrs Scroggie and three infants, Mr Winterbottom, and Mr Poynter.

Per Str. *Europa*, 5th:

FROM LIVERPOOL.—Sergt-Major Birnie, Mrs M J Hosking, Mr R E Walters, Mr and Mrs Reardon, and Mr and Mrs W G Miller and child.

## PASSENGERS SAILED.

Per Str. *Trinacria*, 6th:

FOR LIVERPOOL.—Mr J R Read, Mrs K Stuart and boy, Mrs Hewitt, Capt Clutterbuck, Dr G Hutcheson, Mr W Adams, Miss Maurice, Major and Mrs Macnaughten, Masters Francis, Ernest, Leslie and Miss Violet Macnaughten, Miss Wilson, Col J Ruggles, Capt and Mrs and two Misses and Master Yeldham, 10th Hussars, Lieut C T Rose, 10th Hussars, Dr Newland, Mrs H S Stewart and two children, Mr R B Thomson, and Lieut Hardye, R A.

Per P. and O. Str. *Cathay*, 8th:

FOR SOUTHAMPTON.—Mrs W W Loch and infant, Lieut C W Gray, Mrs C M Hogg, Mrs MacEwen and infant, Col Sandwith, Mrs A C Trevor, child and two infants, Mr P Nicholl, Col Venour and four children, Miss Venour, Major and Mrs Fenwick, Mrs Cartridge, Mrs E Selons, two children and two infants, Mr A M Zeller, Mr G Jacobs, Mr J P Grunell, Mr F Woodcock, Mr E Ladner, Mr H Donkin, Mr W Colman, Capt Long, Mr F Garland, Mr R Harder, Mr W Norman, Mr T Price, Mr J Batters, Mr L Reeves, Mr B Clark, Mr W Beek, Mr W Charingbold, Mr J Ives, Mrs Couper, child and infant, and a gentleman.

FOR BRINDISI.—Col Sir R Pollock, KCSI, Mr D B Allen, and Mr J E Hilton.

FOR VENICE.—Miss Muller.

FOR SUEZ.—Mr and Mrs J Doyle Smith.

## Domestic Occurrences.

### MARRIAGE.

GILDER-WALKINGTON.—September 5th, at St. Thomas's Cathedral, Bombay, by the Rev. Charles Gilder, C. Doveton Gilder, eldest son of the officiating clergyman, to Janette Charlotte Walkington, nee Clifford, widow of the late J. Walkington, Esq., of Astley, Yorkshire.

### DEATHS.

LYNSDALE—August 27th, at Madras, Henry Herbert Lynsdale, Madras Medical Service, aged 55 years.
BARKER—August 20th, at Kaladgi, the infant daughter of F. C. Barker, M. D., Acting Civil Surgeon, aged 2 months and 12 days.
FELLOWS—August 31st, at Poona, William Randolph, son of Major Fellows, Bombay Staff Corps, aged 4 months and 25 days.
COUPER—September 1st, at Byculla Iron Works, Jessie, wife of John Couper.
SARGON—September 5th, at Bombay, Michael Sargon, aged 52 years.

## "BOMBAY GUARDIAN."

*Subscriptions received from 2nd up to 9th Sept. 1876, at the new rate.*

Miss Butt, 24th June 1877, Rs. 6; J. Setterfield, 24th January 1877, Rs. 3; Private G. Venn, E Company 1-2 Queens, 20th October 1876, Rs. 1-8; Brigadier General Selby, 23rd July 1877, Rs. 10; J. H. K. Brooks, 17th September 1876, Rs. 9-10; Miss Butt, Honorary Secretary Zenana Mission, for 12 insertions of advertisement from 5th August 1876 to 5th August 1877, Rs. 13.


## Advertisements.

THE MARATHI NEW TESTAMENT, 12mo half sheep, published by the Bombay Auxiliary Bible Society in 1873, will, from this day, be sold at Two Annas per copy.

By order of the Committee.
T. CARSS,
D. C. BOYD,
Secretaries Bombay Auxiliary Bible Society.
Bombay, Bible Society's Depôt, 2nd August, 1876.

A TEA MEETING, under the auspices of the Bombay Temperance League, will be held in the Dean Hall, Fort, on the Evening of TUESDAY, 12th September, at half past 7 o'clock. Tickets, 8 annas each, may be had from Members of Committee, or at the Depot of the Tract and Book Society.

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